

*Shaykh Mawlānā*

**Muhammad Saleem Dhorat**

*ḥafīzahullāh*



# *Good Conduct & Social Behaviour*

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## Foreword

Alḥamdulillāh, it is a great honour for me to write a few introductory words to this extremely needed piece of work from the teachings of my beloved shaykh, Shaykh Mawlānā Muhammad Saleem Dhorat ḥafīzahullāh. I am not, in any way, capable or worthy to attempt such a prestigious task, but upon the insistence of my companions I take up this opportunity and put a few words to paper. May Allāh ﷻ accept all their efforts in the propagation of the respected Shaykh's teachings and reward them greatly in both worlds. Āmīn

The matter of adab (Islamic etiquettes and conduct) is a very important and integral part of our Dīn, which is clearly apparent from the ḥadīth of Jibra'il

ﷺ coming into the company of the Rasūlullāh ﷺ and demonstrating true etiquette to the Ṣahābah ﷺ. Together with this numerous aḥādīth of the Prophet ﷺ and incidents of the Ṣahābah ﷺ indicate towards this once prevalent culture and norm of the time. In modern day society, adab is unheard of, and is an alien subject to most people. It is unfortunate to note that even Muslims have lost this great treasure from their lives. This is not surprising considering the amount of time we expose ourselves to unislamic cultures and then seldom sit with those who are donned with true Islamic colours. Notwithstanding this, we do not even look up to those elderly people in the community who still possess a glimpse of this almost extinct culture. Rather, when anyone directs our attention towards this we retort with phrases such as, ‘Which ḥadīth is this mentioned in?’, ‘I don’t believe in these types of things’, or even ‘What’s wrong with sitting like this? What difference does it make?’ These are just a few examples of the verbal tirade we deliver when the subject of etiquettes and good conduct comes up.

A similar negligent attitude is directed towards social conduct (mu‘āsharat) which is an offshoot of adab. Selfishness and self interest, together with the absence of compassion, mercy and fellow feeling underline our careless conduct when interacting with people. Good social conduct is an important constituent of our Dīn, and is described as one branch from five branches of Islam, viz. *‘Aqā’id*, *‘Ibādāt*, *Mu‘āmalāt*, *Akhlāq* and *Mu‘āsharat*. Unfortunately, this branch has been forgotten by not only the general masses, but even the knowledgeable and ‘religious’ do not regard it practically to be part of Shar‘īah.

This book is a translation of the original Urdu book titled, ‘Ḥusne-adab Ḥusne-mu‘āsharat’ in which the respected Shaykh *ḥafīzahullāh* has, in his inimitable style, discussed both these important subjects highlighting their importance. The respected Shaykh *ḥafīzahullāh* has presented amazing examples of the pious predecessors and of contemporary mashāyikh in both these areas who demonstrated and presented to us the true spirit of Islamic culture.

Adab and mu‘āsharat are passionate areas for the respected Shaykh *ḥafīzahullāh*, and therefore a frequent topic of discussion in both his formal and informal gatherings. I humbly request all to read this book and take to heart the words of the Shaykh and give it space in your life. It would not be an exaggeration to recommend that one should read this book at least once every few months, and preferably with the family.

I pray that Allāh ﷻ grants the respected Shaykh *ḥafīzahullāh* a long life with good health; and grant us all the tawfīq to benefit from his teachings which portray the true teachings of our beautiful Shar‘īah.  
Āmīn

**(Muftī) Sulayman Lasania**

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It is essential for a believer to have adab (be respectful and have good conduct) in his life; without adab a person will not be able to acquire anything. There is a famous saying:

باادب بالفضيل      بے ادب بے نصيب

The one who possesses respect and lives accordingly will be blessed with both ‘ilm (knowledge) and ‘amal (ability to practice) by Allāh ﷻ; and on the contrary, the one whose life is void of this will be deprived of all good. For example, there is a student who wishes to acquire knowledge but he does not respect his teacher, his text books and the other resources through which he is (directly or indirectly) acquiring ‘ilm. This student will not be able to acquire knowledge.

مَنْ لَا أَدَبَ لَهُ لَا عِلْمَ لَهُ

The one who does not have adab will not gain knowledge.

## The Difference between ‘Ilm and Information

A student may claim that respect and good conduct are not necessary in order to acquire knowledge, because despite his disrespect and lack of etiquette he still attains high grades and excels in his examinations. Unfortunately, his ignorance has misled him to misunderstand the reality of ‘ilm. Imām Mālik رحمته الله, explaining the reality of ‘ilm says, “‘Ilm is not only words, but it is a nūr (light) through which Allāh سبحانه guides those whom he wishes.”

Learning and memorising passages does not mean a person has acquired ‘ilm. Learning that something is ḥalāl and another is ḥaram is not ‘ilm. Rather, ‘ilm is a nūr which enters the heart and then filters through to the rest of the body,



compelling it to act according to the Wishes of Allāh ﷻ. If a person learns that performing ṣalāh five times a day is farḍ but he does not practice, then this is merely information and not ‘ilm. This information can only be considered as ‘ilm when this person performs ṣalāh five times a day punctually with jamā‘ah.

### **Real Beauty: The Beauty of ‘Ilm And Adab**

Without adab a person will not be able to make religious progress. We can even go as far as saying that if a person is void of adab, then he is not worthy of being called a human in the true sense of the word; rather, he is considered to be possessing animalistic traits:

ادب ہی سے انسان انسان ہے

ادب جو نہ سیکھے وہ حیوان ہے

Adab is what makes a human;

Without adab a human is (like) an animal.

Through adab a person becomes a true human

being. When he adopts adab he appeals to others; and on the contrary, if a person does not have adab, then people tend to be put off by him. He does not become beloved to people. This person, as quoted in a poem, is like an orphan and a pauper:

لَيْسَ الْجَمَالُ بِأَثْوَابٍ تُرَيْنُنَا  
 بَلِ الْجَمَالُ جَمَالُ الْعِلْمِ وَالْأَدَبِ  
 وَلَيْسَ الْيَتِيمُ الَّذِي قَدْ مَاتَ وَالِدُهُ  
 بَلِ الْيَتِيمُ يَتِيمُ الْعِلْمِ وَالْأَدَبِ

Beauty is not by adorning oneself with beautiful clothes;


Rather, real beauty is acquired by 'ilm and adab.

And the real orphan is not the one whose father has passed away;

Rather, the real orphan is the one who is deprived of 'ilm and adab.

A person void of 'ilm and adab is not loved by people. He may adorn himself with the best of clothes, but he will not be able to win over the

hearts of the people. On the contrary, a person who may be poor and dressed very simply, but because of his ‘ilm and adab he will win over the hearts of people and be respected. For example, there is a person who is unattractive and his body is not physically proportioned. At first glance, no one will be inclined to him, but after a while, as people see his adab and his ‘ilm, he will win over their hearts. On the contrary, there is another person who is very handsome and well dressed. He will appeal initially to the eye, but as his immoral behaviour and ignorance become apparent he will lose this appeal.

Upon hearing and reading about the lengths our pious predecessors went to with regards adab, we are left dumbstruck; the importance they gave to this helps us understand just how important adab and ‘ilm are. I have heard Shaykh Mawlānā Ayūb Kholwādiā, a student of Shaykh Mawlānā Masīḥullāh Khān , say that other than when in the state of iḥrām, when taking a bath, etc.

Mawlānā Masīḥullāh Khān ﷺ would not remove his topī (hat). Even when going to sleep he would wear his topī. He would say that I feel ashamed to be bare headed whilst Allāh ﷻ is watching me.

Even though this level of adab is not necessary, the importance he gave to adab forced him to adopt this practice. We should take heed from this and at the least adopt the necessary levels of adab.

## **Respect for the Teacher**

Once Imām Shāfi‘ī ﷺ asked one of his students to go to his room to get a book for him. The student immediately stood up to go and get the book. Suddenly, he stopped and asked his teacher as to which shelf the book was on. Imām Shāfi‘ī ﷺ replied, “You have been with me for eight years and you don’t know that there is only one book shelf in my room?” The student said, “My dear teacher! Whenever I have been in your room I have been with you, (I have never been in your room alone). And because you were always there,

out of respect, I would not look around. This is why I was not aware as to how many shelves you have in your room!”

## **Shaykh-al-Hind ؒ's Respect for his Spiritual Mentor**

Shaykh Mawlānā Maḥmūd-al-Ḥasan Gangohī ؒ, also known as Shaykh-al-Hind (the Shaykh of India), was a truly great personality. Shaykh Mawlānā Ashraf ‘Alī Thānwī ؒ used to refer to him as Shaykh-al-‘Ālam (the Shaykh of the world). Despite being the head teacher and lecturer of ḥadīth in Dār-al-‘Ulūm Deoband, he had immense respect for his shaykh, Shaykh Mawlānā Rashīd Aḥmad Gangohī ؒ. Every Thursday (the weekend in Dār-al-‘Ulūm), he would travel to Gangoh to spend time in the company of his shaykh. This remained his practice for many years. Whatever the weather, summer or winter, he would go to Gangoh to spend the weekend with his shaykh.

Gangoh is approximately thirty miles from

Deoband. Despite this, he would not take a ride to Gangoh; instead, out of respect, he would make his way on foot.

### **Shaykh-al-Hind ؒ's Respect for his Teacher**

Shaykh-al-Hind ؒ also had great respect for his teacher, Shaykh Mawlānā Qāsim Nānotwī ؒ. He was unparalleled in his service to his teacher. Once, he was accompanying his teacher Mawlānā Qāsim Nānotwī ؒ on a journey when his teacher fell ill. His illness became so severe that some began to lose hope that he would recover. Shaykh-al-Hind ؒ went to great lengths to serve his teacher; he sacrificed his own sleep, constantly serving his ill teacher.

### **Shaykh-al-Hind ؒ's Service to his Teacher's Father**

Shaykh-al-Hind ؒ was not only outstanding in serving his shaykh and teacher, but his services

extended to even his teacher's family and friends.

Mawlānā Qāsim Nānotwī ؒ's father was on his death bed. It so happened that due to severe diarrhoea, he lost control of himself. Those present started to look at each other to see what they should do to clean up. However, Shaykh-al-Hind ؒ, without any hesitation, started to clean up the mess himself. Whilst he was cleaning up the mess, his teacher came into the room. Seeing his student's service to his father he became so overjoyed that he spontaneously began making du'ā for his beloved student. It was this du'ā that turned Maḥmūd-al-Ḥasan into Shaykh-al-Hind ؒ.

### **Another Story on Respect**

There was a lady during the time of 'Umar ؒ who was afflicted with leprosy. Whenever she would go to the Ḥaram, the foul odour emitting from her body due to her illness would cause inconvenience to the people. Learning about this,

‘Umar رضي الله عنه summoned her and said, “My sister! Please do not come to the Ḥaram because people are inconvenienced due to your illness. As far as the reward of coming to the Ḥaram is concerned, Allāh سبحانه is well aware of your intention and He will reward you accordingly.” Conforming to this, she stopped coming to the Ḥaram. After the demise of ‘Umar رضي الله عنه, someone informed her that ‘Umar رضي الله عنه has passed away, so she can once again come to the Ḥaram. She replied, “Umar رضي الله عنه was not a person who was to be obeyed when he was alive, and now that he has passed away his orders be defied; rather, his order should be complied with at all times.” My friends! Look at this woman’s respect. May Allāh سبحانه grant us also the ability to adopt respect for our elders.

## **Respect for Elders**

My brothers! We need to bring adab into our lives. We should have love and adab for all things worthy of respect. If we have love and reverence



for something, then we will automatically have respect for it.

محبت تجھ کو آدابِ محبت خود سکھا دے گی

Love itself will teach you the etiquettes of love.

We should have respect and honour for our ‘ulamā, teachers, mashāyikh, parents and the elders of our family and locality. Nowadays, much slackness and negligence is shown regarding this. Take the example of our parents whose favours upon us are innumerable; they have done so much for us and continue to do so. Consider how much respect they deserve and compare that to how much we actually give them! Similarly, reverence for our elders demands that we behave with them in a respectful manner; we should not, for example, walk ahead of them, start eating before them, etc. All of these things are part of adab.

Once Rasūlullāh ﷺ saw Abū Ad-Dardā ؓ walking with Abū Bakr ؓ. Abū Ad-Dardā ؓ was

walking slightly ahead of Abū Bakr ﷺ. Rasūlullāh ﷺ said to Abū Ad-Dardā, “O Abū Ad-Dardā! How can you walk in front of Abū Bakr ﷺ when he is of a loftier status than you in this world and the Hereafter? He is the best person (except for the prophets) upon whom the sun has risen.” (Rūḥ-al-Bayān on the authority of Kashf-al-Asrār)

From this we can learn the necessity for juniors to show total respect to their elders.

### **The Sayings of the Elders Regarding Adab**

My friends! It is necessary to firstly have reverence for people and items worthy of respect: the Qur’ān, religious books, the masājid, the people of knowledge, parents and elders, etc. and then to show the appropriate respect to them. Qārī Ṭayyib ﷺ used to say, “Adab is a fundamental item for Dīn; as adab increases, Dīn becomes strong, and as adab decreases, Dīn becomes weak.” Shaykh ‘Abd-al-Qādir Jīlānī ﷺ used to say, “The one void of adab is disliked by both the Creator and the

creation.” ‘Abdullāh ibn Mubārak رضي الله عنه used to say, “We are more in need of a little adab than we are in need of an abundance of ‘amal (good actions).” Similarly, Imām Qarāfī رحمته الله says, “A little adab is better than an abundance of good deeds.” One saint used to say,

إِجْعَلْ عَمَلَكَ مِلْحًا وَ أَدَبَكَ دَقِيقًا

Make your good deeds salt and your adab the flour (i.e. your adab should be in the same proportion to your deeds as flour is to salt)!

My friends! Be very particular and punctual with adab, as without adab religious progress is very difficult. Even when trying to acquire the love and proximity of Allāh ﷻ adab is essential. Those who have progressed in this path have done so through the blessing of adab.

طُرُقُ الْعِشْقِ كُلُّهَا آدَابُ  
أَدَّبُوا أَنْفُسَكُمْ أَيُّهَا الْأَصْحَابُ

The path of love is nothing but adab;  
(Therefore,) my friends, adopt adab.

## **An Important Point Concerning Adab**

It is important to keep one fundamental principle in mind regarding adab. Adab means to give comfort. That is to behave with teachers, mashāyikh and parents in such a manner that they are comforted and not inconvenienced in anyway. For example, if an elder dislikes that people stand up for him when he enters a gathering, then to remain seated when he enters would be adab in that particular instance.

## **Abū Bakr ؓ's Intelligence**

There is an incident in the blessed life of our beloved Prophet ﷺ which is based on this very principle. Rasūlullāh ﷺ left Makkah Al-Mukarramah and migrated to Al-Madīnah Al-Munawwarah. There were many people in Al-Madīnah who had not yet had the honour of seeing neither Rasūlullāh ﷺ nor Abū Bakr ؓ. When Rasūlullāh ﷺ arrived in Al-Madīnah after his long journey, hundreds of people came to cool their eyes by seeing

him. However, some of them could not identify Rasūlullāh ﷺ from Abū Bakr ؓ. Mistakenly, due to Abū Bakr ؓ looking the more elderly of the two, people started shaking hands with Abū Bakr ؓ thinking that he was the Prophet of Allāh. However, he remained silent and shook hands with those coming forward. The reason for him doing this was that Rasūlullāh ﷺ had just undergone an arduous journey and he needed rest. If he had announced that he was not the prophet of Allāh then Rasūlullāh ﷺ would have had to meet everyone, thereby increasing his fatigue. So he shook hands with everyone at that time because that was the dictate of adab.

### **Adab Means to Give Comfort**

As mentioned earlier, adab means to give comfort to the one you wish to show respect to and to save him from inconvenience. Some people's only desire is to acquire blessings from elders; even though it means causing them inconvenience.

Muftī Rafī‘ ‘Uthmāni ḥafīẓahullāh often quotes a saying of his shaykh, Doctor ‘Abd-al-Ḥayy ‘Ārifī ﷺ that, “People are of two types: *Ahl-al-Muḥabbat* (those whose connection with the shaykh is based on love) and *Ahl-al-‘Aqīdah* (those whose connection with the shaykh is based on their recognition of his status and qualities). It is the desire of the *Ahl-al-Muḥabbat* that their elder is not inconvenienced in the slightest. However, the *Ahl-al-‘Aqīdah*, their only wish and desire is that they get what they want, even if it means causing the elder inconvenience. However, it is those who have love that acquire a place in the heart of their beloved through serving him and granting him comfort.”

My friends! Do not cause your elders difficulty. Adab demands that our elders are not inconvenienced by us even in the slightest. Many of us have love for ‘ulamā and mashāyikh, but we do not ensure that they are not inconvenienced by us. People tussle to invite them to their houses

for a meal or to their shops and factories for du‘ā. They do not attempt to find out what their wishes and habits are. This is oppression against them; and this becomes even more severe if they happen to be old or ill.

To really benefit from mashāyikh, instead of trying to take them from house to house, we should present ourselves in their service and benefit from them. Those people who are considerate in such matters and attempt to ensure that their elders are not inconvenienced, acquire more religious benefit than those who hustle and tussle to take the mashāyikh to their homes, at the expense of their convenience.

## **Etiquettes of Social life**

At this point, I would like to mention a few points regarding the etiquettes of social life. There are five branches of Dīn: *‘aqā’id* (beliefs), *‘ibādāt* (worship) *mu‘āmalāt* (dealings and transactions) *mu‘āsharah* (social etiquettes) and *akhlāq* (good


character). In a nutshell, social etiquettes means that we behave in such a way that no one is inconvenienced by our behaviour. We should learn these etiquettes so that no one is inconvenienced by us even in the slightest.

The shari‘ah has set guidelines for all aspects of our public lives such as greeting one another, shaking hands, inviting others to meals, etc. These guidelines are such that if we were to practice on them, everyone would be saved from inconvenience. Just take the example of entertaining a guest. There are some protocols on how to entertain the guest. In the Western world, the method of asking the guest is, “Would you like some tea?” However, the Islamic way is that we ask, “What would you like?” The latter shows that the host desires that he presents something to the guest; however, he wishes to find out the preference of the guest. Also, if the guest declines on the first instance, then the host will ask again for a second or even a third time in order to ascertain whether the guest



was saying ‘no’ out of shyness. Now, after the third time if the guest still says ‘no’, it would be a cause of inconvenience for the host to persist.

## **Inconveniencing in the Name of Honour**

Ḥakīm-al-Ummah Mawlānā Ashraf ‘Alī Thānwī  used to say, “Do not inconvenience your guest in the name of honouring them (i.e. do not do anything to inconvenience them in such a way that you yourself are thinking that you are honouring them).” It is your wish to serve them food and drink, but you should also take their wish into consideration. It is possible they are not hungry, they are in a hurry, or they have dinner planned somewhere else. If after asking a couple of times, the guest declines then do not insist. In doing so, there is great comfort for the guest and it is a means of an increase in mutual love too.

There are also great rewards in the Hereafter for sacrificing your own wish and desire for someone else’s comfort. We need to keep this principle in

mind as inconveniencing another is impermissible in Sharī‘ah.

## **The Importance of Ṣalāh with Jamā‘ah**

My friends! We need to learn the etiquettes of social life and bring them into practice. Not practising upon them will result in us causing someone inconvenience and this is impermissible in Islam. Just ponder on how important ṣalāh with jamā‘ah is. Some fuqahā (jurists) have stated that it is wājib to perform ṣalāh with jamā‘ah, while others have said it is sunnah mu‘akkadah. If without a valid shar‘ī reason a person does not perform ṣalāh with jamā‘ah, he will be sinful. There are numerous aḥādīth which emphasize the importance of ṣalāh with jamā‘ah. The Prophet ﷺ also practically laid great emphasis on this. In his last days, when it had become difficult for him to walk, Rasūlullāh ﷺ came to the masjid with the assistance of two people. From this we can see how important ṣalāh with jamā‘ah is.

Despite this, the fuqahā have mentioned that if a person has been afflicted with such an illness that will cause others inconvenience e.g. a foul odour emits from his body, then this person should not attend the masjid. Not only is he exempt from reading with jamā'ah, it is impermissible for him to go to the masjid as this will cause others inconvenience.

Just ponder! A person is told not to go the masjid just so that others are not inconvenienced by him.

### **Kissing the Al-Ḥajar Al-Aswad**

Everyone is aware of the virtues of the Al-Ḥajar Al-Aswad, the black stone. In some narrations it is mentioned that this stone originated from Jannah. In another ḥadīth it is mentioned that the sins of the one who kisses it are forgiven. Rasūlullāh ﷺ himself kissed the Al-Ḥajar Al-Aswad. Who does not desire to kiss what Rasūlullāh ﷺ himself kissed? Iqbāl, the poet, says:

تیرے بوسے کو ہم دیتے ہیں بوسہ سنگ اسود پر  
ورنہ ہم مسلمانوں کا کیا رکھا ہے پتھر میں

We kiss your (Rasūlullāh ﷺ's) kiss on the black stone;

(Had it not been for this,) what is there for a believer in a stone?

So when we kiss the Al-Ḥajar Al-Aswad we are in fact kissing the kiss of Rasūlullāh ﷺ. Despite all these virtues, if a person has to inconvenience others by pushing or shoving them, then it will be impermissible and hence sinful to kiss the Al-Ḥajar Al-Aswad.

## Reading the Qur'ān Aloud

Reading the Glorious Qur'ān is a means of great virtue. For each letter recited, a person will be rewarded tenfold. It is also more virtuous to recite the Qur'ān audibly than to recite it silently. However, if due to reciting the Qur'ān audibly someone else's ṣalāh or sleep will be disturbed,

then it will not be permissible to recite the Qur'ān aloud.

## **Other Examples of Inconveniencing Others**

There are many other instances where we are guilty of inconveniencing others. For example, a person has just finished his ṣalāh and he is reading his tasbīh etc., to go and shake his hand or talk to him will inconvenience him; if you are in such a hurry that you cannot wait until he finishes, then you should go without meeting him. Why inconvenience him for your own need? Similarly, to meet someone between his sunnah and nawāfil or to wait for him in such a place or in such a manner that preoccupies him is impermissible and causes mental inconvenience.

In our homes there are some things which are shared by everyone. For someone to use it and then not return it to its original place is also against Ādāb-al-Mu'āsharah. When another person looks

for it, then he will not be able to find it and he will be inconvenienced.

Similarly, to leave the toilet dirty, to leave the sinks and the floors in an aeroplane dripping with water, etc. will cause the next user inconvenience. Therefore, this behaviour will be contrary to Ādāb-al-Mu‘āsharah. There are many other situations and instances like these in which we inconvenience others. In short, we must ensure that we do not do anything which will inconvenience, disturb or cause harm to anyone.

### **Ādāb-al-Mu‘āsharah and the Prophet ﷺ**

Rasūlullāh ﷺ was very particular with Ādāb-al-Mu‘āsharah. If for some reason he ﷺ would come home late at night, he would ensure that he would not inconvenience anyone. When he ﷺ would pass by the companions ؓ residing on Aş-Şuffah, he ﷺ would say salām in such a manner that those awake could hear it and those sleeping would not be inconvenienced. He ﷺ was considerate to both

the sleeping and those awake. If he ﷺ did not do salām at all, then those awake would be deprived of his du‘ā and if he ﷺ said it too loud, then those sleeping would have been disturbed.

### **Rasūlullāh ﷺ’s Behaviour at Tahajjud**

Look at Rasūlullāh ﷺ’s considerate behaviour when he would wake up for Tahajjud. He would not disturb anybody in the slightest. His blessed wives narrate that when he would wake up for Tahajjud, he would do everything in such a manner that no one’s sleep would be disturbed. He ﷺ would step out of the bed very quietly, open the door very quietly, etc. Just look at how considerate his behaviour was. If only we valued these teachings and brought them into our lives!

### **Ādāb-al-Mu‘āsharah**

May Allāh ﷻ reward Mawlānā Ashraf ‘Alī Thānwī ﷺ. He has compiled a small book by the name of ‘Etiquettes of Social Life’. In this

book he has compiled many important etiquettes concerning day to day matters. Everyone should acquire this book and study it carefully. Similarly, an Urdu book entitled ‘Ta‘līm-e-Dīn’ and part ten of ‘Behishti Zewar’ are also very helpful. If these are read collectively in the home or the masjid, one adab at a time, inshā’allāh, it will prove to be very beneficial.

### **My Own Experience**

Once, whilst in Makkah Al-Mukarramah, I met Muftī Rafī‘ ‘Uthmānī *ḥafīzahullāh* after Maghrib ṣalāh in the Ḥaram. I needed to seek leave for some reason, so I asked the respected Muftī before leaving, “Will you be here until ‘Ishā?” He replied in the affirmative. I then said, “As soon as I can, I will return to meet you.” The respected Muftī thought regarding what would happen if he needed to leave before I returned; it was also possible that I may not be able to make it back on time. Both these situations would leave us anxious and worried.




Therefore, as I started to leave he said, “I intend to stay until ‘Ishā, but none of us are compelled. I am free to go before you return and you are free not to return.” I never gave much attention to his words at that time. However, when I reached the hotel, there were some guests waiting for me and I could not make it back to meet the respected Muftī before ‘Ishā. At that time I realised the value of his words. How much ease it gave us!

My friends! Etiquettes of social life create ease and comfort; therefore, be very particular with these. For example, if you have an appointment or someone is expecting you and due to unforeseen circumstances you are unable to reach on time, then you should inform them so that they are not inconvenienced.

### **An Amazing Incident**

As we are discussing the topic of social etiquettes, I will mention another point. When we go for ‘iyādat (visiting the ill) we tend to stay for such

long periods that the ill person is inconvenienced. He may wish to rest, but because of us, he sits patiently.

Mullā ‘Alī Al-Qārī  has narrated a story in ‘Mirqāt’, the commentary on ‘Mishkāt Al-Maṣābiḥ. A person fell ill and his friends and relatives came to see him. One person came to visit and stayed for so long that the ill person became inconvenienced. People came and went but he remained. The ill person tried hinting to him by saying, “All of these visitors are becoming a nuisance for me.” He did not get the hint and said, “Should I close the door?” The ill person said “Please do! But close it from the outside!”

The ill person is already suffering from an illness and to make matters worse, we do not let him rest. Yes, if there is a person who knows that the ill person will not be inconvenienced by his presence; rather, he will find comfort in it, then there is no harm in him staying.

Sometimes we go to meet someone and because

we have no commitments we assume the other person has none as well. We spend hours with him and cause great inconvenience as the other person has commitments. If you stay for a short while then fine; however, if you intend to stay for a long time then you should seek permission in advance.

## Telephone Conversations

Muftī Muḥammad Shafī' ﷺ has written in Ma'ārif-al-Qur'ān, a world renowned commentary on the Qur'ān in Urdu, that if you need to have a lengthy discussion with someone on the phone, then you should seek permission before starting your discussion. State clearly that you need to speak for a long period of time, and ask for permission to ascertain whether it is appropriate to discuss the matter now, if not, then arrange to phone at a more appropriate time. Just imagine you phone when he is busy or when he is with guests and you talk for twenty minutes. How inconveniencing this will be for him?

## Teachings of our Prophet ﷺ

The teachings of our Prophet ﷺ are so beautiful and comprehensive that if we were to adopt them, the non-Muslims will also be able to value them and they will be definitely left impressed. This is the most effective way to combat the propaganda that is currently being portrayed against Islam.

My friends! On this I shall conclude. Let us finish by firmly resolving to bring the etiquettes of social life into our lives. For this, read the necessary books, sit in the company of ‘Ulamā and Mashāyikh and try your utmost to adopt adab. May Allāh ﷻ grant us all the tawfīq (ability) to act upon what has been learnt. Āmīn.